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Action

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Readers Say—

Dr. Peale's God

To the Editor:

Your editorials to me are always informative, analytical, clear and enlightening. Will you permit me, however, to both agree with and differ from your editorial of the March 1st issue concerning Toynbee and Peale?

What you have said about the well-publicized historian, Arnold J. Toynbee, has needed saying for considerable time.

But now to Dr. Peale: I think you give him a certificate of religious health which he does not deserve. Dr. Peale is a most attractive personality—what is known as a Christian gentleman. I have served with him on committees in New York affairs and am a co-member with him in one of our great clubs. His influence in the metropolitan district, and over much of the country for that matter, is tremendous.

Actually he has started a new cult in religion. To define it clearly is beyond my ability, but it has a good deal of Mary Baker Eddy in it without that lady's complete annihilation of reality. It exudes the hyper-optimism of "Pollyanna the Glad Girl" cleverly interwoven with Dale Carnegie's philosophy, "How to Win Friends and Influence People," lifted to a religious level. Peale's philosophy is so high-sounding, so full of sweetness and light, contains so much secondary gospel truth that millions of his patrons fail to see that the basic redemptve truth of the gospel is completely ignored. Unless one is deeply discerning it will not be noticed that Peale has caricatured God, ignored sin and its needed repentance.

Peale presents a very convenient God who is a sort of "glorified bellboy." Upon mere recognition of His existence that may be little more than a patronizing acknowledgment that there is someone in the universe "bigger than you and I," this "bellboy" will come and carry the baggage of life for us so that we do not need to groan and sweat under our problems. If the *Power of Positive Thinking* had been written before *Pilgrim's Progress* Bunyan would never have dared to talk about the "Hill Difficulty." As a matter of fact, he would have omitted the "Hill of the Cross" and the "Open Tomb" where the burden was rolled away!

"Positive thinking" is in most instances a virtue, but to make it a universal solvent is an abomination. As a matter of fact, true Christianity begins with a tremendously negative attitude— with repentance, which means the confession of a lost condition and of the sin and inadequacy that goes with it. Peter was far from a positive thinker when he said to Jesus, "Depart from me for I am a sinful man," but he was a real Christian on his way to better things when he made that good confession.

The fact is, Mr. Editor, we are living in days of deep carnality, not only for the worldling but also for the professing Christian. Finding physical satisfactions and bodily pleasures is the chief pursuit of millions. We do not want any life that is a pilgrimage, but a picnic. We want a God who will line up with our modern ideas of complete social security—f r e e d o m from want, freedom from fear, freedom from even the slightest pains of existence. Dr. Peale in the main presents such a God, and as it was written of old, "The prophets prophesy soft things, and my people love to have it so."

Peale has a "natural" in religion for the psychology of a day when there is an insistent demand for a guaranteed annual wage, sick benefits, hospital care, insurance against wind, weather, fire and theft, final absolution and guarantee of deliverance from purgatory eventually. With nuclear bombs hanging over our heads and unthinkable, unknowable hell in the offing, we need a "pick-up" on the highway of life. So along come these prophets of modern religion and say, "The going's hard now—it's uphill all the way. You'd better thumb a ride on God's chariot. It's absolutely free! If the situation changes and it's easier going on the other side of the hill, there's no reason why you can't drop off."

Mr. Editor, I don't believe it! I don't believe that God comes to man without repentance on his part, complete humility, confession of sin, humbly coming to the cross of Christ and finding forgiveness and regeneration; entering the family of God and being obedient to God's will. Then, and then alone, does the God of the universe take us under His protection. Even then there may be trouble after trouble, affliction upon affliction until we learn to sing:

"Though He may send some affliction,
'Twill but make us long for home;
For in love and not in anger,
All His chastisements will come.

"He will hide me, safely hide me
Where no storms can e'er betide me.
He will hide me, safely hide me
'Neath the shadow of His hand."

WILLIAM WARD AYER

New York City

Mongrelizing the Races

To The Editor:

I am sure that Pastor Albert J. Lindsey's article regarding the UN (*Action*, March 15) and world centralization is basically correct. In the article he points out, charitably, the beneficial aspects of the UN; but at the same time he warns of dangers inherent in the atheistic gropings for truth and peace on the part of that international body.

I cannot consider correct, however, the manner in which Lindsey interprets certain Scripture passages so as to prove his point about the "mongrelizing of all races into one."

My first objection is not a matter of hermeneutics, but of simple reading. After saying that if God had wanted the races "mongrelized" He would have done so Himself, Lindsey says of the races,

(Continued on page 24)

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Action

United Evangelical Action

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Presidential Address at the Chicago Convention - -

United Evangelical Action

H. H. SAVAGE

President, National Association of Evangelicals

SATAN always attempts to defeat God's redemptive program, beginning with the alienation of the affection of Eve in the Garden of Eden, through to the end of this age. According to the Bible, Satan's supreme attempt to defeat God's program will be when he reveals himself in his ultimate masterpiece—the antichrist.

Satan, however, never appears on the scene personally. He indwelt the serpent in the Garden of Eden, and he will indwell the beast during the coming great tribulation. In the meantime, he has appeared as rulers, such as the King of Babylon, and the King of Tyre. The Lord Jesus Christ Himself referred to Satan as the prince of this present world system. In the book of Ephesians, he is revealed as the head of principalities and powers in the very heavenlies.

During the time of Esther, he appeared in the person of Haman in order that he might eliminate God's chosen nation, the people of Israel. But God had his defeat in that case already planned, for Esther, in answer to the challenge of her uncle, Mordecai, became the means of Haman's downfall.

The challenge of Mordecai was to the effect that "Who knoweth whether thou art come to the Kingdom for such a time as this"? The victory that was won later on was due to the fact that the challenge of the hour was obeyed.

In like manner, God raises up His representatives in every age to combat the wiles of Satan. Sometimes the agency that He uses is a single individual, sometimes an impersonalized movement, sometimes a particular group or denomination, and sometimes a combination of two or more of these God-chosen instrumentalities. In each case, however, it could be said of such representation, "Who knoweth whether thou art come to the Kingdom for such a time as this"?

In our day, Evangelical Christianity is still being opposed by various Satanic ideologies, of which I want to take up four for a brief consideration:

1. COMMUNISM: and its Satanic program of eliminating God-consciousness from the world.

2. CATHOLICISM: and its admitted goal of making the Roman Catholic Church dominant in the religious world.

3. COMPROMISE: and its multiplicity of false sects, and non-evangelical Councils that deny the fact that "without the shedding of blood there is no remission of sins."

4. CRITICISM: and its grieving of the Holy Spirit both in the Church at home and abroad, resulting in spiritual impotency.

First, then, the opposition of COMMUNISM. Personally, I do not believe that Communism is primarily a political movement, nor a proletariat movement in which the masses are seeking certain economic and socialistic benefits. It is primarily an abortive attempt upon the part of Satan to establish his prophesied reign of terror upon earth before the appointed time.

This reign of terror is outlined in the Book of the Revelation, the eighth chapter, verses eight, sixteen and seventeen, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he had that mark, or the name of a beast, or the number of his name."

Communism, then, is not a humanly instigated or inspired movement; it is instigated and inspired by Satan himself. In Ephesians 6:12 we read, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

How, then, can this abortive attempt upon the part of Satan to take over the world at the present time be averted? Not by military power nor by diplomatic strategy. Satan is not defeated that way. God alone is equal to the impending emergency.

In the prophecy of Zechariah, there is recorded the experience of the high priest, Joshua. While he was standing before the angel of the Lord, Satan stood at his right hand to resist him. There is no record that Joshua attempted to defeat Satan, nor that the angel attempted to drive him away. Deliverance came directly from the Lord, because, "the Lord said unto Satan, the Lord rebuke thee, O Satan." Later on the angel asked Zechariah if he had understood the visions that he had seen. When Zechariah said, "No, my Lord," the angel gave this very enlightening answer, "Not by might, nor by power (either military or diplomatic), but by my Spirit, saith the Lord of hosts."

The best safeguard against the continued sweep of communism, is not to put our final trust in the efficacy of governmental agencies, no matter how good or necessary they may be, but for those who believe in the power and the efficacy of prayer to meet regularly to pray for the manifestation of God's victorious spirit. The most valuable asset to the welfare of our country at the present time, is the prevailing prayer of Bible-believing Christians, who are willing to put forth the necessary effort to fight the good fight of faith.

I do not suppose that Dr. Arnold J. Toynbee, the historian, would care to be classified as an evangelical believer, yet Stanley High quoted him in the February, 1955 issue of the *Reader's Digest* as follows:

"The west has erred, because it has chosen to fight communism with communism's own materialistic weapons. As long as the battle is fought along those terms, the communists will keep on winning. Western democracy must base its appeal on more than freedom, more than prosperity; it must base its appeal on religion. Only in this way can democracy turn the tables on the communistic assailants. The grace of God might bring about this miracle."

Why should not Bible-believing, prayer-practicing, Evangelical Christians accept this most pertinent challenge?

Second, there is the opposition of CATHOLICISM. When newspapers print the statements of Archbishop Seguro of Spain to the effect that Protestants should be eliminated from that country; and when throughout Latin America leaflets are continously being distributed denouncing the Protestants as enemies of the government, as well as being apostates from the faith; then the planned purpose of the Roman Catholic hierarchy to eliminate Bible believers wherever they have the power, is a well established fact.

I have had well meaning and sincere Catholics in the United States tell me that this Catholic opposition in Latin America is instigated by a few fanatical, native priests, and is not in harmony with the purposes of the Vatican. The fact of the matter is, however, that many of the leading priests of Latin America are not nationals (much to the resentment of the nationals, by the way), but are sent over from Spain and Italy with instructions as to what they should do and say.

The attempts of Roman Catholic leaders to break down our time-honored and God-blessed constitutional requirement for the separation of Church and State in the United States, are being manifested everywhere, from Congress on down to the smallest precincts. Garbed nuns are teaching in public schools. Money is being given for transportation and for lunch funds for those attending Roman Catholic parochial schools. Tax monies are being requested to build Roman Catholic hospitals. Babies and children are being unfairly committed to Roman Catholic care far beyond their population percentage. In many other areas of the Roman Catholic hierarchy continually recurring instructions are proofs of the unholy purposes of politically minded Rome.

Perhaps the severest failure of the Roman Catholic program is to be found in the Latin American countries where Rome has had every opportunity for over four hundred years to prove its real interest in the spiritual, moral, and economic welfare of the people. The leadership of the Church must stand before the bar of God's justice, however, as alone responsible for keeping the people illiterate; for making requirements for marriage so impossible as to practically demand illegitimacy; and for actually aiding and abetting the moral decline of the people by fostering drunkenness and gambling. No wonder, even though 85 or 90% of the people are nominally Catholic, the comments of the scores of peoples to whom I have listened reveal a universal distrust and disrespect for the clergy. They still have faith in the Church, but not in its leadership.

For instance, after the terrible earthquake in Ecuador, August 5, 1949, had destroyed the city of Pelileo, and partly destroyed the city of Ambato, the Bishop of Ambato was appointed as President of the Reconstruction Committee. As such he was responsible for the proper distribution of the millions of sucres, besides the clothing, canned goods, and building material that were received in answer to the plea for aid in that national emergency.

I was in Pelileo and Ambato on February 28 of this year, and saw the magnificent new Catholic Cathedral in Ambato, the less pretentious new Cathedral in Pelileo, the new nun's school right across the road from the well-established school of the Christian and Missionary Alliance among the Salasaka Indians. These great structures and a number of Catholic Church buildings that had been reroofed with corrugated aluminum roofing were monuments to the use made of funds sent to the country for the express purpose of helping to rebuild the homes of the homeless.

Although at least 100,000 had their homes destroyed by the earthquake, yet the vast majority of the victims themselves (who are mainly Catholic), are still living in makeshift shacks and tents made out of the scraps left by the earthquake, while it is common knowledge that the funds sent by the American Red Cross for welfare work were drawn upon for the construction of these Roman Catholic institutions.

Third, there is the opposition of COMPROMISE. False cults and apostate Christianity surround us on all sides. "And no marvel: for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness."

What should be the attitude of Bible believers to any such compromise? God's Word is very explicit, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

Bible believers have always been face to face with compromise, but how shall we discern it? Wherever there is any reticence to enthusiastically and unreservedly support the four cardinal, basic, and fundamental facts concerning the person of the Lord Jesus Christ, then there is a justifiable question mark established. These four corner-posts of Christian faith are as follows:

(1) HIS BIBLICAL REVELATION. The Bible, which is the infallible and plenarily-inspired Word of God, reveals Him as the virgin-born, eternal Son of the eternal Father; possessing by the very nature of His being, all of the attributes of Deity, including omniscience. omnipotence, omnipresence, and eternal existence.

(2) HIS BLOOD REDEMPTION. The fact that redemption is necessary, is proof that all mankind is rightfully under the condemnation of sin. The further fact that "without the shedding of blood is no remission," makes a sinless Redeemer absolutely mandatory if sinners are to be saved. Therefore, "Christ died for our sins according to the scriptures."

(3) HIS BODILY RESURRECTION. "If Christ be not risen, then is our preaching vain, and your faith is also vain." But speaking to the ten after His resurrection, the Lord Jesus Christ said, "Handle me and see! for a spirit hath not flesh and bones, as ye see me have." The hope of heaven requires His bodily resurrection.

(4) HIS BLESSED RETURN. All of the Kingdom blessings prophesied in the Old Testament demand a King. There is nothing in the Bible that even insinuates that the Church is to convert the world. Jesus Himself must return to establish His own Kingdom.

Any religious system that professes to be Christian, and yet fails to give the Lord Jesus Christ the place of supreme exaltation, such as the Bible gives to Him, must be classified as being guilty of compromise and cannot be considered as being evangelical.

Fourth, there is the opposition of CRITICISM. In Ephesians 4:30-32,

there is a very pertinent warning, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

I had the privilege lately, of meeting with a group of Christian workers in Bogota, Colombia. I told them that in National Association of Evangelicals rallies throughout the United States and Canada, I had been stressing the necessity of prayer, of love for one another, and for cooperation in the ministry of the Gospel. One of those present, said very quietly, "We have those three qualities in our work here. We meet once a month for a day of prayer. We love one another. We have evangelical cooperation." Then I asked him, "How long has this been going on?" And again he answered very quietly, "Ever since the persecution of Bible believers started."

Later on in the evening, I asked about a missionary who was not present, and I was informed that he would not meet with the others. You see, he had come in *after* the persecution had relaxed.

It was the common experience of privation, suffering, and a passion for the lost that constrained a splendid group of consecrated pastors to meet in Seoul, Korea, to feed upon God's Word, to pray, and to face further persecution if necessary for the sake of the Gospel.

Those interdenominational rallies that were held in Madrid and Barcelona, Spain last fall, consisted of many who had come out of great tribulation, but counted it all joy to meet in fellowship with one another. No wonder that there were hundreds who accepted the salvation offered through the Lord Jesus Christ.

Now I have very little martyr blood flowing through my veins. As a matter of fact, I can never sing with any degree of enthusiasm the verse in the song, "Faith of our Fathers"—

Our fathers chained in prisons, dark,
Were still in heart and conscience free;
How sweet would be their children's fate,
If they, like them, could die for Thee.

But I know this, that the fastest growing churches in the world today, the churches where the love of the Lord is the most manifest, are the churches that are facing the most difficult situations. The blood of the martyrs, somehow, provides the most fertile soil in which the church can grow and in which Christians can love one another. I trust that it will not take persecution to so permeate the church of the twice born ones in the United States and Canada, as to result in a revival of love, the one for the other.

During the past three months, I have visited at least twenty-five mission stations. In practically every one of them there is some discouraging situation. In some cases, a native worker has become Americanized too quickly and has absorbed the good old American plan of splitting the Church if he cannot have his own way. In some cases, a missionary has forgotten his or her heavenly calling. In some cases, the spirit of isolationism has crept in and there are those who feel that they alone are ordained of God to do the Lord's work. In other cases, there is internal dissension.

COMPLETE CONVENTION REPORT

13th Annual Convention of the National Association of Evangelicals Will Appear in the

May 15 Issue

UNITED EVANGELICAL ACTION

In every case, however, the pitiable conclusion to which Paul was forced to come in seeking some one to carry on his ministry in Philippi, is present. Writing to that Church he said, "I have no man like minded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's." Sincere differences of opinion are inevitable, but wherever there is a preponderance of bitter criticism, there is also a preponderance of selfishness and jealousy.

Mrs. Birney, a former organizer for the Communist Party in the United States, tells in one of her booklets about the requirement among the communist leaders that there should be no jealousy or self-seeking within their ranks if they are to succeed. She then makes the following observation, "Christians take note: wherever jealousy, envy, and strife abide there is confusion. Where there is confusion, there is no unity. And it needs must follow that without unity there is no power. . . . If we, as Christians, were united in genuine Christian and humanitarian action as well as principles, communism could not cast a shadow the size of your little finger across this wonderful land of ours. The Power that framed this universe in the first place was Love; and in Love there is no lack of unity and harmony."

We pray for a great, nation-wide revival, then we grieve the Holy Spirit with unholy fault finding and mutual condemnation that is found in altogether too many churches, fault finding and condemnation that too often is taught in precept and practice by pastors who should be teaching instead, "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not *knoweth not God;* for God is love."

. . . . . .

Face to face with these and other wiles of Satan, what can Bible believers do? It was in answer to that question that a number of Christian leaders met in Saint Louis twelve years ago. At that time they decided to form an Association that would provide a neucleus around which Bible believers could unitedly reach out into areas of mutual interest for an aggressive presentation of the gospel. The result was the formation of the National Association of Evangelicals, in which the key word was to be a fifth ideology, that of COOPERATION.

Personally, I am not in harmony with any program of unification of denominational, or group movements where such unification would mean the sacrifice of some basic emphasis. There are some Christians whose very nature demands a more emotional emphasis than I demand. There are others to whom a simple, and yet dignified liturgical service makes a much greater appeal than it does to me. But if there is agreement upon the great basic facts concerning the person and work of the Lord Jesus Christ, as I have previously outlined in this message, then I can see no logical reason why such can not work together in a spirit of love in areas where *united evangelical action* is needed.

These basic requirements for COOPERATION, provide the main reason why I cannot be a member of the

National Council of the Churches of Christ, or of the World Council of Churches. To me, a creedal statement is absolutely necessary to define Christianity. To omit the word "believe" from the New Testament revelation, would mean to divorce New Testament Christianity from any serviceable or any spiritual significance. Since the only statement of faith of the NCCC and the WCC is so inane that a Unitarian, or an apostate from the faith can easily consent to it, it does not provide a fellowship for Bible believers.

But there is another very vital reason why I cannot join these Councils. The idea of an ecumenicity which would ultimately demand universal allegiance in the religious world is repudiated by many sincere Christians in these Councils. The fact remains, however, that for many other members, this is the underlying motive back of the formation of an ultimate Super-Church. The federal union of all Churches, which is the dream of Dr. E. Stanley Jones, points in that direction. The trend has been expertly analyzed by the unexcelled report of the Evanston Assembly as presented in *Action* magazine by its editor, Dr. James DeForest Murch.

Are there, however, areas of CO-OPERATION where evangelicals can render a more efficient service by working together, than by working separately? Is there any real need for *united evangelical action*? I have lately been in Ecuador, South America, where I have been thrilled by the most effective cooperation that is taking place in that country. Radio Station HCJB is within itself an example of the practicability of such a program. Members of the staff represent many different denominational and faith Missionary Boards. They are paid through these Boards, and yet they work together in the finest harmony.

The two hospitals (both under construction) that are staffed by evangelicals for serving, primarily, the forgotten Indians, one in Shellmera, and one in Quito, are both a part of the gospel ministry of HCJB. The only school for the children of missionaries in Ecuador is operated by the Christian and Missionary Alliance at Quito. Two Bible Institutes, which are attended by students from all over Ecuador, are under the auspices of the Gospel Missionary Union (GMU) at Shellmera, and the Christian and Missionary Alliance (CMA) at Manta. The Bible correspondence courses which are sent out by the thousands (over 500 studying them behind the purple curtain of Spain) are part of the ministry of HCJB. All of the mission stations in the Ecuadorean jungle are served by airplane and intercommunicating radio through the excellent service of the Missionary Aviation Fellowship (MAF).

There are other splendid examples of evangelical cooperation in South American countries that I cannot take time to mention. However, *united evangelical action* is a fact, and not just a theory, in city after city that I visited.

Such close cooperation is, of course, impossible with the more complex nature of the various evangelical agencies working in the population centers of the United States and Canada, but does that mean that we cannot work together harmoniously for the Lord? The various Commissions of the National Association of Evangelicals serving in various fields of ministry, that by their very nature, demand *united evangelical action,* have proved conclusively that cooperation is vital, yes, *necessary*.

And what about the future of the National Association of Evangelicals? I believe that we are standing at the very threshold of unsurpassed possibilities in partially-developed, and in completely-undeveloped fields of evangelical opportunity. If the return of the Lord Jesus Christ is dependent upon the completion of His body, the Church; then those who love His appearing should be increasing their efforts to get the gospel to the uttermost parts of the earth, rather than decreasing those efforts in a spirit of defeatism.

Most of our Commissions are functioning most effectively, and we praise the Lord for the consecrated leadership in these branches of our work. The regionals, consisting either of a group of States or of a Province in Canada, are gradually increasing, or are beginning to function in reaching the local areas for the formation of Evangelicals Fellowships that will enlist the interest and cooperation of local pastors and Churches. We are just beginning to realize the potentialities of these local Fellowships.

As has been graphically demonstrated in the Resolutions adopted by this Convention, there are an almost limitless number of conditions that practically demand the heartiest *united evangelical action* both on the national level and the local level. Whether members of the NAE or not, Bible believers can cooperate in facing these conditions on a gospel basis.

But in order to make the greatest contribution possible to agencies that can be used to effect our evangelical testimony, we need the greatest number possible in membership with the NAE. Some object to an evangelical "pressure" group in contacting governmental authorities, either at home or on the foreign field. Paul, however, used the fact of his Roman citizenship in demanding the rights of that citizenship. In rendering "unto Caesar the things that are Caesar's" on the national level or on the local level, we need to be able to say "This is the attitude of the Bible believers of our nation to this particular question."

The principles of the Kingdom of God as the rule of life for a Christian, need to be emphasized as well as the gospel of saving grace. Those who would eliminate any consideration of such Kingdom principles in this Church age, should realize that the final ministry of the Apostle Paul consisted of a dual emphasis: he "testified the kingdom of God, persuading them concerning Jesus" (Acts 28:23). "Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ" (Acts 28:31).

To get before the people of the United States and Canada the challenge of our purposes and our program, we need an advertising and publicity fund of at least $10,000. We also need a General Director to promote the interests of the NAE in every possible field of evangelical interest. Where these additional funds can be found, I do not know, but in my experience as your President during the past year, I have sensed the tremendous potentialities of NAE if Bible believers could only be apprised of those potentialities.

Many become so busy in their own projects, that they have built a wall of isolationism around themselves, and have become convinced that their interests, and theirs alone are standing "for the faith once delivered unto the saints." They are something like the prophet Elijah, who had the misconceived idea that he was the only faithful one left in all Israel. Not only was this untrue, but God revealed to His overwrought prophet that he, himself, was not an indispensable man. Not only were there over 7,000 who had not bowed the knee to Baal, but God had a young lad already to take Elijah's place.

Personally, I think that Elijah had worried himself into a state of nervous indigestion in taking his stand alone, as he thought, against the false prophets of his day (the religious opposition); against the intrigues of Jezebel (the political opposition); besides feeling

(Continued on page 11)

A Chicago Convention Address - -

Christianity and Economic Crisis

CARL F. H. HENRY

Chairman, NAE Commission on Social Action

PERHAPS nowhere else in the world could there be gathered from so many denominations a group of ministers of the Gospel with whom I could discuss the economic crisis with such high expectation of generous agreement, and yet with such unhappy risks if perchance we should overly disagree. I speak as the leader of your Commission on Evangelical Social Action, and yet I must leave it to you, whether you value these convictions as your own or not. I am not unmindful, therefore, of a strategic privilege and responsibility which now falls to me.

My purpose is to discuss four phases of the crisis in economics. More briefly than I would prefer, I propose to speak on (1) The Nature of the Economic Crisis, (2) Christianity and the Communistic Option, (3) Christianity and the Capitalistic Option, and (4) The Nature of the Evangelical Task.

The Nature of The Economic Crisis

The whole realm of economic life and activity has undergone staggering changes in modern times, until it has pulsated with explosive tensions. That the world is plagued by economic crisis is admitted today on all sides. But if we ask this generation what constitutes the crisis in the economic world, the answers are many, and they are not equally profound. Many a pious businessman wonders only how best to reconcile self-interest and profits with the law of formal honesty under modern competitive conditions. Those who see larger issues debate the pro's and con's of private monopolies or semi-monopolies, of the present distribution of materials and wealth, the question of private property or the private motive, the present predicament of management and labor, or the issue of government in business.

However important these concerns are, they are nevertheless only secondary phases of the crisis. Christian ethics must have something to say about them, but to take sides only at this level would be to succumb to the sickness of our age. The crisis lies deeper than these surface problems on which the modern man concentrates almost all his attention. The real crisis in the realm of business and labor is the fact that the economic framework, taken alone and in isolation, is so widely regarded today as the ultimate area of decision for the recovery of man and the world. The disengagement of economic problems from the spiritual realms, the determination to find economic solutions while the religious problem is ignored or held in suspense, constitutes the prime crisis.

On this, the basic spiritual nature of the economic crisis, we dare not remain silent. All schemes of economic recovery which isolate economic thought and behavior from the spiritual and moral world cannot secure human well-being, because economic activity which is not in the service of God gravitates to the service of the demonic. It makes no ultimate difference what economic scheme of recovery men put forward, nor what the practical differences may be for a generation or two—if it proposes only economic changes to remedy the economic disorders of our day, it perpetuates the worst of all disorders, the modern detachment of economic problems from the eternal spiritual and moral world.

The first question we must raise in the debate between Communism, Socialism and Capitalism is therefore this: do you face the problem of the economic life within a context of moral and spiritual absolutes? Separate the economic sphere from the living God and His claims, and men will drift from one crisis to another under any economic formula. While as a temporary social phenomenon Capitalism may be preferable to Socialism, and Socialism to Communism, Christianity has no license to dabble simply in the problem of the least objectionable social expedient, but is required to see all behavior constantly in relation to God.

It is more than a matter of poor judgment to discuss the conflict between Communism and Capitalism solely on the economic level. It gives comfort to the Communist dogma that the primary decisions of human life are economic. It was Marx who referred the tides of life to economic determinism. All competitive views make a crucial concession to that philosophy, whether they intend to or not, unless they show that an ineradicable connection exists between the claims of the economic life and the claims of the spiritual and moral life.

What Communism says about God, man, and the world is the fundamentum from which its economic theory is forged. Only because Communism rejects supernatural providence can it champion economic determinism. Only because it denies the reality of God can it repose absolute property rights in the state. Only because it disowns sin can it look for an historical utopia through the mere realignment of economic balances. Only because it repudiates life as a personal stewardship can it assign all major economic decisions to the state. The anti-spiritual framework of Communism is not tangential to its economic view, but is the very basis on which Communist economics rests.

The primary decision which Communism demands even in the economic zone does not have to do with private property nor the profit motive, but rather is whether the inflexible law which controls human destiny is economic or spiritual, mechanical or moral, impersonal or personal. Choose one alternative, and you must rewrite Communist economics; choose the other, and you must get ready to apply the naturalistic view to every area of life—not only to economics, but to sex and marriage, to the state and culture, and to the whole range of space-time realities.

The only effective way to handle the dogma that religion is the workingman's opiate is to show that Christian theism alone is the indispensable guarantee of the well-being of man, in the economic zone of life as well as every other. You will be no trustworthy

interpreter of the present economic crisis if you debate the merits or demerits of economic theories on the silent assumption of the irrelevance or marginal relevance of spiritual and moral ultimates. The spiritual-moral dimension is the primary one, and by it all the economic theories will be judged—Capitalism and Socialism and Communism alike. It can serve nothing but the Communist attack against the spiritual view of life for a Christian to allow himself to become engaged first in a running controversy over the desirability or undesirability of free enterprise or collectivism and to postpone this fundamental point of contention. The primary issue is whether the sphere of labor and economics is to be interpreted from the materialistic stance, or from the standpoint of the self-revealed God.

The fundamental question to be addressed to any of the professed alternatives to Communism, before the lesser differences are evaluated, is whether in the approach to the economic dilemma there is a genuine recognition of the objective reality of justice and the moral law, and of the priority of spiritual claims upon life. The basic question is not that of human dignity and individual rights, but the reality of changeless moral norms and the will of God. No theory which gives an ambiguous declaration at this point has a right to expect in advance the favor of Christianity. Unless Capitalism makes plain that it approaches the economic problem with a concern for the world of spiritual and moral ultimates, it has no right to expect the support of the Christian conscience. Any economic philosophy, even an inferior one, may well prove a safer guide in the long run than one which affirms no moral base, because the best theories lead to immoral and demonic manifestations when they lose that objective basis in the spiritual and moral world to which economic life is to be conformed. Faith guards the economic order best by subordinating all spheres of life to God.

The crisis in the economic world today is constituted by the fact that not only Communists, but non-Communists and anti-Communists, ignore this spiritual orientation for the economic life without which it is foredoomed to the service of the demonic.

Christianity and The Communistic Option

Communism champions a scheme of economic solutions built on the rejection of a supernatural God and divine commandments, and upon the rejection of man's dignity as a creature with ultimate moral obligations. Christianity therefore repudiates such an economic vision. Any appraisal of Communist economics simply in terms of "a Christian heresy," or of an inadequate position which must be balanced over against Capitalism in search of "a middle way" is spiritually unrealistic. Any economic philosophy which stems from the prior repudiation of supernatural theism is in radical error, and Christianity is not called upon to adjust or modify it, but to reject it, and to find its compass bearings elsewhere. Whoever understands that Communism intends everywhere a calculated collision with the belief in objective morality and truth will cease to look for "elements of Communistic economics compatible with Christianity." The question of "what values Communism aims to preserve" is an illegitimate one for anybody who grasps the Soviet philosophy that no eternal values are to be tolerated.

The primary complaint is not that Communism destroys private property and free enterprise and the profit motive. The Christian will have to confess that, even in a collective order, whatever its dangers, its undesirabilities, he may still be able to maintain an existence as a believer. But the disruption of the sacred, the rejection of the lordship of Christ, the denial that the economic sphere involves an obligation to moral and spiritual ultimates —that is the rock-bottom objection to Communism. This enthronement of the economic zone as the decisive value-level of human existence serves as the mold for paganism in its Communist form.

Communism has attacked the soundness of the social structure with more zeal than any philosophy since the impact of Christian missions on the pagan world. That the whole social order needs to be destroyed, and a new order set in its place, is a theme with an almost New Testament radicalness. Christianity had declared that the whole socio-historical movement is sinful and headed for divine wrath, that only supernatural redemption and regeneration can retard its decline, and that the ideal historical order waits for the return of Jesus Christ in power and glory. This biblical verdict on history seemed too pessimistic for western man, with his philosophies of exaggerated divine immanence and evolutionary ascent. But today almost half the population of the world is controlled by a philosophy which calls, in a naturalistic spirit, for the complete inversion of the social order.

The fact that the West surrendered the radical biblical judgment on history and took Hegel and Darwin rather than Jesus and Paul as its guides, and substituted the optimistic "social gospel" for the redemptive good news, opened this door for a radical critique of the social order from the Marxist rather than Christian sources. There was plenty to criticize in the sphere of economics a century ago, even as there is today, even if the Marxists overstate and distort the situation. Anybody who knows biblical theology, and its teaching that the sphere of unregenerate life is headed for final doom, can hardly suggest that any segment of the social and economic order can be incorporated just as it is into the Kingdom of God. Christianity holds out no hope for the achievement of an order of absolute economic and social righteousness in present history, least of all on the basis of unregenerate human nature. Economic righteousness is not easily grafted onto unregenerate humanity, even in America.

The Marx-Engels critique of festering ulcers in the world of dollars and cents, radical though it was, itself fell prey to the basic flaw of modern thought. It shared the optimistic dream of a social utopia which required no supernatural redemption and regeneration of man. This is evident from (1) its identification of social evil with property distinctions, alongside the despite for religion as an emotional compensation for property deprivation, and the denial that man is a sinner; (2) the confidence in an economic utopia as latent within the historical process, its primary axis described as economic determinism, and its utopian climax to be hastened by violence and revolution. This Communist paradise is a secular version, stripped of supernatural elements, of the Christian doctrine of the millennial Kingdom, and one in which the struggle between good and evil is reduced to economic balances.

Christianity has its objections not only to such a naturalistic basis for economics, but to the particular developments which rest on that naturalistic base.

Christianity will not recognize a mere arrangement of property holdings as the guarantee of economic justice. To curtail economic disorder and to achieve economic order it knows a way superior to the mere obliteration of property distinctions. Property distribution will leave the problem of sin in the economic world, and even in a collective order men will need God, as rich and poor alike have found spiritual faith indispensable in the pre-Communist world.

Christianity will not recognize a

(Continued on page 10)

Action EDITORIAL

JAMES DeFOREST MURCH, Editor

Commencement Time

This month thousands of schools will have "commencements" and will graduate hundreds of thousands of pupils. We trust these events will mark the "commencement" of careers which will honor God and serve humanity.

We some times wonder, however, whether with all the new knowledges and skills our schools provide, there is given the pupils much sense of the meaning and the goals of life. Have our schools taught what man is and what he can become? Have they given their pupils a unified over-view of the universe with God in it? Have they given them perspective, a sense of values and the proper concept of the ultimate ends of life? Have they acquainted their pupils with the experience of the race in history and the broad truths that apply to every kind of human activity? Have they created in their minds a sense of stewardship to society and to God?

If our schools have failed here, they have failed completely. If these graduates are to go out from our halls of learning with a largely garbled, disintegrated and fragmented mass of knowledges and skills into a garbled, disintegrated and fragmented world they are beaten before they begin.

We pray for the day when we shall be able to give each new generation a Christian world and life view as a basic part of their education. Until we do this, we are not doing the job our American forbears expected us to do when they founded this nation.

Trends in Worship

One of the great contributions which Protestantism made to the true meaning of worship was its break with priestly ritualism and sacerdotalism, and the restoration of preaching and congregational worship. Church buildings were modified, altars were turned into Communion tables and worship centers were forgotten by worshippers who in their hearts adored God in spirit and in truth.

Now there is in America a disconcerting tendency toward hollow ritual, especially in "liberal" churches which call themselves Protestant. Unfortunately evangelicals of a sort are succumbing to the popular trend. Wherever increased interest in formal worship is found there is usually a marked indication that spiritual religion is on the wane.

Evangelicals need to be alert to this development and to mark every evidence of unbiblical practice, every sign of medievalism and Romanism which might rob our churches of a worship which is in harmony with the character and purposes of God as revealed in the Gospel and which approximates the apostolic practice of the Church of the New Testament.

Possibly the time has come for a fresh study of the basic principles and practices of evangelical Christian worship as revealed in the Holy Scriptures and to rethink their meaning for us. Let us measure our practices by what we discover and take such steps as may be necessary to restore the simplicity and reality which our Lord counselled in his discourse to the woman at the well of Sychar.

Religious Varioloid

An Ohio reader writes: "Why not republish your editorial, 'Religious Varioloid,' which you wrote some years ago when it was beginning to be popular to talk religion and to go to church? Your remarkable insight as to what was happening in this new movement of the times is just as valid today as it was when you first expressed it. And, you put it in such a popular and incisive style that it needs to be reprinted again and again."

AMERICA is being inoculated with a mild form of Christianity which is making us immune to the real thing.

There are several types of this religious varioloid—

Psychological Christianity. An obsession that makes God a good "peper-uper" and religion a comforting thought. Its devotees see theology as a waste of time; shudder at the mention of sin; go to church to seek psycho-religious adjustment for tension and frustration. Their heaven is health and wealth.

Social Christianity. A "good time" religion with special appeal to those who can not get into lodges, clubs or the society column. It expresses itself in a round of socials, banquets or—in its more liberal manifestations—theater parties, dances and bridge.

Political Christianity. A reform movement with a social gospel, which is so busy with surveys, committee meetings, projects, campaigns, etc., to clean up society that individuals are starving to death for spiritual food.

Emotional Christianity. A type of inoculation which gives the patient divine thrills and mystical exaltations, but often leaves him spiritually dead.

Atavistic Christianity. A sort of religious loyalty to the beliefs of our dead forbears. The Chinese have it in a bit different form and call it ancestor worship.

Sacramental Christianity. A blind loyalty to certain rites or ceremonies, the faithful performance of which is supposed to give one a "pass" to glory. Its devotees have a "form of godliness," but "deny the power thereof."

Theological Christianity. An intellectual and coldly scientific acceptance of the abstract truth in the New Testament Scriptures. Those who have been immunized by this serum can split hairs with the same finesse that Nero played his fiddle while Rome burned.

On every hand we have the ghosts of what might have been great Christians. A very large proportion of the American people are professedly religious, but their religion is not deep, vital, real! It does not grip the whole man and change and transform him into a new creature in Christ Jesus. The time has come to restore the pure Christianity of the first century.

Christianity

(Continued from page 8)

millennial utopia as a potentiality latent in sinful human nature, and it knows a better means of securing social regeneration than by a regard for the movements of history as a mere reflex of economic determinism and by a reliance on violence and revolution.

The idea that social utopia may be derived simply through the redistribution of wealth is naive from the biblical viewpoint. It disregards the spiritual predicament of man which requires more than a mere rearrangement of external factors for its solution. Man's basic problem is one of internal defilement by sin, not merely one of external possessions. Man is a sinner, and the problem of a collectivistic order will remain one involving collectivistic sinners instead of capitalistic sinners.

Just as Communism ignores the tragic and sinful side of human life, so it ignores man's created dignity and assigns him an inferior status. Since it excludes God and the supernatural, from whom the writers of the Bible derive the concepts of man's dignity, freedom and rights, Communism suspends all of man's economic dignity and rights upon the tolerance of the state.

It should be clear from all of this that the reinstatement of deity and eternal moral law would require a drastic recasting of Communist economic theory. The place where Christianity is called upon to level its primary criticisms is precisely that sphere in which the denial of God and of His moral law makes a primary difference. The Communist dream was anticipated in important respects—especially in the idea of economic redistribution—by earlier thinkers not only in modern but ancient times. Plato proposed community of property for the guardians of the state, as an avenue to their unqualified patriotism. The Anabaptists championed it because they mistakenly thought Christ was about to return. Hegel and other modern philosophers had collectivistic sympathies. But the uniqueness of Marx and his program is unmistakable. It not only advocates the abandonment of persuasion for force and violence, revolting as that is. Equally important, it insists that the suppression of belief in God and the supernatural is the fundamental basis on which a just economic order is to be reared.

Christianity and The Capitalistic Option

The nineteenth and twentieth centuries are not the only centuries in which economic criticism has been appropriate and necessary. One can find an abundance of such criticism in the Bible, whether one turns to Moses or Isaiah and the great prophets, or to Jesus and James in the New Testament. The only reason many of these biblical passages have a socialistic ring in our day is that the collectivists so long held a monopoly in the field of economic criticism. Yet modern criticism was shallow, alongside that of the Scriptures. The biblical critique of the economic order proceeds from the standpoint of the living God and His holy commandments. The concern for economic justice did not have its birth in the Communist pary, and if it is to be effective it cannot be separated form the larger problem of the reality of objective justice and supernatural values. Neither Marx, Lenin, nor Stalin wrote passages of greater moral indignation and concern for economic justice than the biblical writers, who set the pursuit of righteousness in the world of labor in ultimate dimensions.

Liberal Protestantism at the beginning of the present century lost contact with biblical supernaturalism, and no longer knew how to criticize the social order from the standpoint of sin and redemption and the future judgment. That is why Liberalism lent itself easily as a mouthpiece of collectivism, and filled its passion for social justice with a Marxian definition of economic evils and their solution.

Conservative Protestantism knew better than to expect a millennium in history through the social gospel, and it was rightly distrustful of collectivism, but its economic attitude too often implied that American capitalism was the ideal economic form of the Kingdom of God. Its realistic view of human nature and history gripped by sin and requiring supernatural redemption was not combined, strangely enough, with an indignation over injustices and inequities in the world of labor and economics. If the Bible links the cure of economic injustice to repentance and redemption, Christian economics—even if anti-collectivistic—might be expected to find some ground of complaint even in American capitalism.

And yet in the issue between free enterprise and collectivism, it was impossible to stand in the middle. One might argue that Christianity can survive under many economic forms, but the issue was not the conditions under which Christianity might eke out a survival. Nor was it a matter of branding the current economic formulas as wholly satanic or divine, nor of binding Christianity exclusively to one historical form. The issue was rather whether in the world of labor, unredeemed and frustrated in sin, human worth and dignity in the balances, one or the other of these present economic options best stands between fallen man and his economic enslavement, and maintains points of contact with the Christian view of man as an economic creature, and hence is more compatible with the biblical concept of life.

Nothing would be further afield than the notion that biblical revelation affords no compass bearings, or principles of eternal validity, which assist this appraisal. Both Socialism and Capitalism have claimed to fulfill the requirements of biblical ethics. Both are capable of caricaturing biblical economic justice. But the classic liberal mood tended to brand Capitalism as essentially perverse and unjust. At one time, the giants in the land in support of that view included Reinhold Niebuhr and John C. Bennett, as well as Emil Brunner and the Japanese missionary Kagawa. Today one still finds a foggy dialectic prone to declare "anti-communism . . . as dangerous as communism and sometimes even more so." Such appraisals, however aware they may be of capitalistic evils and dangers, tend to exaggerate these in favor of Communism by a failure to stress that communist economics sets out deliberately from the postulate of a relativistic morality.

The depersonalization of man, the deterioration of human dignity, and the curtailment of human rights is to be lamented and resisted wherever it occurs, but no confident basis exists for a rectification of such tendencies in a relativistic and materialistic society. Those who look for a half-way house between Communism and Capitalism do not know that which they ask.

The depersonalization of the modern laborer is not to be attributed exclusively to assembly-line production. Even if it were, collectivistic economics have no basis for self-glory. Heavy industry in a technical age, which the Soviet sphere more and more prizes, has its assembly-line production also. And it adds to this grievance the terror of the slave labor camps and of brutal state compulsion over the masses. In fact, every collectivistic system, since it exalts the system, and subordinates all else to the larger social whole, is built on the devaluation of the individual person. Free enterprise does not set out with this liability. But, if it allows more scope for the worth and dignity of man, it does not guarantee it, and may even jeopardize it. The worth and dignity of human personality is not something which may be adequately distilled from every expression of Capi-

talism. Human worth rests upon the prior foundation of man's spiritual dignity, hence on the fact of this unique creation in the image of God and of his possibility of redemption from sin. The depersonalization of the economic man, while it does not follow necessarily in a capitalistic order, inevitably results in any order which loses its hold on the great spiritual verities. Only the familiarity of the Christian West with the tri-personal God accounts for the fact that the personality of man has emerged as a central consideration. The loss of fellowship with the Creator-Redeemer of the Hebrew-Christian revelation will mean the loss of the Hebrew-Christian evaluation of man. Any economic outlook, neglectful of this spiritual heritage, Capitalism included, will discount the personal worth and spiritual dignity of man.

Free enterprise is often championed today as the guardian of the value of the individual and of human rights, or those features which collectivism imperils, But Christian social ethics knows full well that the dignity and value of the human person does not exist in a spiritual and moral vacuum. To defend the dignity and worth and liberty of the economic man in abstraction from the whole anthropological and spiritual question is a well-nigh impossible task. Christian revelation pictures the whole man standing at every level, economic as well as every other, in responsibility to God and his fellow-man. It comprehends man as a creature balanced at once between economic duties and economic privileges. Only this spiritual and moral orientation of human dignity and rights can guard the economic life from gravitating either to proud arrogance or to irresponsible privilege. The doctrine of man's dignity and liberty is as capable of a demonic form—which would remove man from a responsibility under God—as is the denial of that doctrine. It is not Capitalism, therefore, which is the guardian of Christianity, but Christianity which alone can safeguard free enterprise from perversion.

This emphasis on man's duties or obligations underlies the Christian discussion of economic theory as a whole. It bears not only on the Christian defense of human worth and dignity and rights, over against the collectivistic threat, but equally on the way in which Christianity vindicates private property and the profit motive. No capitalist can invoke the support of Hebrew-Christian religion for these cherished privileges without at the same time placing himself under indebtedness to a concept of man as a creature with changeless moral obligations, economic as well as others, to God and his fellow-men alike.

[CONCLUDED IN NEXT ISSUE]

Presidential Address

(Continued from page 6)

that all would be lost if anything happened to him and to his particular program. Doctors tell me that hot applications are very helpful in relieving the discomforts of nervous indigestion. Perhaps that is why God so graciously provided a heated, fiery chariot for His distracted prophet while on his way to heaven to receive his resurrection body.

But to just what extent does the Bible demand that there should be COOPERATION among Bible believers? I wonder if the "isolationists" do not forget the statement in Romans 12:4-5, "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, *and every one members one of another.*" This fact is carried out in far greater detail in the twelfth chapter of I Corinthians.

Whenever there is a greater loyalty manifested to the particular denomination, or Church group, or missionary organization, than the loyalty manifested to the great world program of the Lord Jesus Christ, then there is a sad lack of spiritual insight. I believe in loyalty to one's chosen denominational or associational relationship, but when young people from our Church experience a definite call to a particular field of service, and the Conservative Baptists have no work on that field, then we say, "God bless you in working with the agency that is serving the Lord there."

In what areas, then, does the Bible demand that there should be COOPERATION? There are three words in the New Testament that are translated by the same English word "world" in our Authorized Version of the Bible. One word refers to the geographical earth as in Matthew 24:14, "And this gospel of the kingdom shall be preached in all the *world.*" Another word refers to some time division such as a dispensational period as in Matthew 28:20, "Lo, I am with you alway, even unto the end of the *world.*"

The most used word, however, refers to this present world system, the cosmological activities of mankind of which the Lord Jesus Christ Himself said that Satan is the prince and ruler. This is the word that is used in what we call the "Great Commission" as given in Mark 16:15, "Go ye into all the *world,* and preach the gospel to every creature."

We usually quote the "Great Commission" as referring to the geographical earth, but that is not its primary meaning. Jesus was telling His disciples to go into all the manifestations of the world system: the political world, the business world, the educational world, the social world, the professional world, the juvenile world, the military world, the pagan world, and every other phase of the cosmos that presents itself. Since no single individual, or Church, or Missionary Board can possibly cover that entire category of responsibilities, then we must work together in and through specialized agencies for the sake of obeying this "Great Commission."

That is exactly what we are attempting to do in and through the various Commissions of the National Association of Evangelicals, and that we hope to do more completely and effectively through our regionals, and on through local Evangelical Fellowships. In that way, the prayer of our Lord will be fulfilled, not in organizational unity, as some erroneously teach, but in spiritual *oneness.*

Such a oneness is wonderfully portrayed by that splendid group of nearly 100 consecrated young people who are working with the Wycliffe Translators in Lima and Pucallpa, Peru. These young people in groups of two or more, go to isolated Indian tribes where no consecutive Bible teaching has ever been carried on before. Some of them have to transport their goods for days by launch and canoe, and then isolate themselves for months without modern conveniences, without understandable companionship, and without much access to the outside world.

Why are they doing it? Because they want to learn the language of the people, reduce it to writing, and then give them the Word of the Bible in their own vernacular. And you know, I never asked one of them, "To what church do you belong?" or "What churches are providing your financial support?" Several, of them volunteered that information. But they were fulfilling our Lord's petition when He prayed, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou hast sent me."

For such as believe in this type of *united evangelical action,* and are willing to COOPERATE prayerfully, lovingly, and devotedly in making possible the ministry of the gospel in accordance with the "Great Commission," then we would like to suggest, "Who knoweth whether thou art come to the Kingdom for such a time as this?"

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Reserve Plan Altered

The House Armed Services Subcommittee which held hearings on the Administration's Reserve Plan (H.R. 2967), has taken two steps to prevent the bill from being labeled as Universal Military Training. The Subcommittee has fixed a maximum on the number of 18-19 year old youths to be taken into the six-months training program which the bill provides. Also, the Subcommittee has withdrawn the provision that the young men could be drafted into the six-months training program.

The Reserve Plan bill originally provided only that there should be a minimum of 100,000 young men who would enter the six-months training which would precede long term Reserve duty (8-10 years). The bill originally provided for no maximum in the number designated to enter this program. Feeling that this left the bill open to being tagged as Universal Military Training, the Subcommittee added a maximum of 250,000 to the provisions. In addition, the Subcommittee eliminated the clause which would allow the drafting of trainees, in case the designated quotas should not be filled.

The Subcommittee was prepared to submit its report to the full Committee immediately after its return from Easter recess on April 18. The bill was expected to reach the floor of the House several days thereafter. It was predicted by some political observers in Washington that an attempt would be made in the full Committee toward elimination of the provisions for 18-19 year old trainees, but such an attempt was given little chance of success.

The provisions which were added to the Reserve Plan in the Subcommittee have been welcomed by most Evangelicals. Official testimony for the NAE had opposed any type of Universal Military Training.

World Calendar Squelched

The USA Department of State, on March 21, sent a note to Dag Hammarskjold, General Secretary of the United Nations, opposing further discussion of the proposals to change the present calendar. The State Department, in its note to the UN, said that further study of the proposals "would serve no useful purpose."

The United Nations had asked the various governments to submit their reactions to an Indian proposal to change the present calendar by dividing the year into four quarters of 91 days, adding one or two blank "World Days" in order to fill out the year. This system would seriously alter the seven-day week, which historically dates back to the creation.

The State Department indicated that it felt it would be unwise for the United Nations to sponsor any calendar revision which would seriously conflict with the principles of important religious groups. The State Department had received numerous letters of protest to American support of any calendar revision, including an official protest by the National Association of Evangelicals.

"This Government cannot in any way promote a change of this nature, which would intimately affect every inhabitant of this country, unless such a reform were favored by a substantial majority of the citizens of the United States acting through their representatives in the Congress of the United States. There is no evidence of such support in the United States for calendar reform that is now before the Economic and Social Council. Their opposition is based on religious grounds, since the introduction of a 'blank day' at the end of each year would disrupt the seven-day sabbatical cycle," the State Department said.

It is known that the World Calendar proposals that have run into serious opposition in various other countries of the world. Several of the Moslem nations have entered stiff reactions against the Indian proposal. It is also known that, although the proposal has been pushed by an astro-physicist in India, Premier Nehru has given indication that he does not favor the Indian proposal.

In Washington there is some feeling that the backers of the World Calendar may turn to Congress, hoping to get a bill passed which would authorize the State Department to enter further discussion of the proposals. It is quite certain, however, that this type of action is not likely to come for some time, since it is generally recognized that the calendar proposals would face stiff opposition in Congress.

Unrest in Colombia

Reports have reached mission officials in the USA to the effect that several small towns in Colombia have recently been attacked by guerrillas. Reports originating from Belalcazar, Cauca—in the Catholic mission territories of Colombia—indicate that Cunday and Ortega, two small towns in the Province of Tolima, were attacked on March 16. Colombian government officials attributed these attacks directly to Communist agitators.

On March 17 guerrillas attacked two small towns, Mosoco and Vitonco, in the Province of Cauca. In Vitonco a convent and a Catholic church were attacked and sacke.d In this attack 10 civilians and 3 police were killed. The government has attributed these attacks to Indians from the Tierradentro (hinterland).

During the uprisings of 1948-1950, when the two Colombian political parties were largely responsible for the violence, attacks on towns in this area were maliciously blamed on the evangelical Christians, who were absolutely innocent of any part in the matter. Since there are large numbers of evangelical Christian Indians in the Mosoco and Vitunco areas, it is suspected by some missionary leaders that the Catholic Church will attempt to lay the blame for the recent attacks on the Evangelical Indian people.

Further political unrest was reported on March 19, when guerrillas were active in the area of Bucaramanga and near the town of Sevilla, Valle. At least one well-known "liberal" leader was shot. It is also known that guerrillas have been active in the area of Santa Elena, Tolima, another evangelical center.

On March 23 the Liberal Directorate of Colombia accused criminals who had been released by the Conservative (Catholic) Party of causing fear and political unrest throughout the country.

Colombian Church Blocked

The Catholic Church in Bucaramanga, Colombia, has initiated a drive which, to date, has been successful in doing the Presbyterians out of a church building in that city. The campaign against the Presbyterian church was launched from the pulpit of the Cathedral Church of Bucaramanga and was carried on by radio and press.

On March 9 the mayor of Bucaramanga canceled the permit for the building of the Presbyterian church, which was to have been erected to replace an antiquated building in which the Presbyterians had been meeting for a number of years.

The evangelical church had consulted a licensed Colombian architect and engineer, who drew up the plans for the proposed 90,000 peso church building. It has been stated that the Catholic Church in Bucaramanga has not opposed the building of the evangelical church on the grounds of architecture and design, but from a determination to have no more Protestant churches in Bucaramanga.

EVANGELICAL NEWSFRONT

RNS AND E/P REPORTS ● UEA CORRESPONDENCE

—PUBLIC AFFAIRS—

New Hampshire Kills Parochial Bus Bills

CONCORD, N. H.—(RNS)—Two bills to provide transportation at public expense for pupils of private and parochial schools were killed by the New Hampshire House. Both were unfavorably reported by the House education committee.

One measure proposed a $900,000 annual state appropriation to subsidize transportation costs for children of public and private schools through grade twelve. It was defeated on a voice vote, without floor discussion.

The other bill would have required cities and towns to finance, from public funds, the cost of transporting pupils through the eighth grade.

Under present state law, local committees are required only to provide transportation for public school pupils through the eighth grade.

Rep. Joseph D. Vaughn of Newport, retired school teacher and chairman of the education committee, told newsmen his group recommended defeat of the first bill because the state could not afford a $900,000 annual appropriation to expand transportation services.

Privately, members of the education committee said the measure was turned down because one or more legislators had warned they would seek a New Hampshire Supreme Court test of state aid for parochial schools if it were voted into law.

Jews and Catholics Kill Bible Reading

SACRAMENTO, Calif.—Legislation to permit Bible reading in California public schools has gone down to defeat again.

The measure was killed on a voice vote by the Senate committee on education after a jam-packed hearing with spectators standing in the aisles.

Senator Nelson Dilworth of Riverside County was the author of the measure, which was debated for an hour and a half.

Religious groups whose witnesses testified were divided. There was no testimony from Roman Catholic representatives which indicate they did not support the bill.

The bill provided that materials which will promote and encourage moral and spiritual values, including selections from the Bible, may be read in the public schools.

It stipulated that the state board of education shall publish a syllabus, including selections from the Bible, which would be made available to all public schools.

Rabbi Irving Hausman of Temple B'Nai Israel, Sacramento, testified, "There are three or four different versions of the Bible which are testimony in themselves that the Bible is a sectarian book," he said. "It would be a wonderful thing if there were only one Bible and it were not sectarian.

"Let's keep the Bible out of the schools and keep it in the homes, churches, Sunday schools, synagogues and other religious institutions. Bible reading in the schools will cause disruption and breed tension."

Dr. Roy E. Simpson, state superintendent of public instruction, had announced prior to the meeting that he was opposed to the bill.

Attorney General Edmund G. Brown disclosed he was preparing an opinion holding the legislation to be unconstitutional.

Where to Find

	PAGE
Assemblies	17
Denominations	13
Education	15
Evangelism	16
Missions	16
Parish	14
Personalia	23
Press	18
Public Affairs	13
Reform	14
World-Wide	19

New York Legislature Outlaws Indecent Comics

ALBANY, N. Y.—(RNS)—A bill to outlaw the sale to anyone under eighteen of comic books dealing with crime, horror, sex and brutality received final legislative approval here and was sent to Gov. Averell Harriman who is expected to sign it into law.

The vote in the Senate was 54 to one. The measure previously was passed unanimously by the Assembly.

The bill was introduced by Assemblyman James A. Fitzpatrick, Plattsburg Republican, who is chairman of the Joint legislative Committee on Comic Books.

It defines its target as "any book, pamphlet or magazine consisting of narrative material in pictorial form, colored or uncolored, and commonly known as comic books, the title or titles of which contain the words 'crime,' 'sex,' 'horror,' or 'terror' or the contents of which is devoted to, or principally made up of, pictures or accounts of methods of crime, of illicit sex, horror, terror, physical torture, brutality or physical violence."

The bill stipulates that persons who sell, show or lend any such publication to minors shall be deemed guilty of a misdemeanor punishable by a $500 fine, a year in prison, or both.

Georgia Orders Grace Said at School Lunch

ATLANTA, Ga.—(RNS)— Georgia's State Board of Education has directed that a set of regulations be drawn up requiring teachers to sit with students during meals in school lunchrooms and see that grace is said at the table.

Board member Henry Blount of Waynesboro, Ga., told the board that many children will never hear grace said "unless they hear it at school."

Board Chairman George Whitman Jr. commented, "Nobody but atheists and agnostics could object to the saying of grace. I also think the teachers could do a lot for table manners."

Miss Eleanor Pryor, director of the Georgia School Lunch Program, reported to the board that many schools already keep teachers stationed in lunchrooms and that grace is said as a matter of course. Board members, however, said they wanted a set of rules including that stipulation.

—DENOMINATIONS—

Conservative Baptists Expect 3,000 in St. Paul

ST. PAUL, Minn.—The twelfth annual Conservative Baptist fellowship meetings will be held in the St. Paul Auditorium, May 18-24, with an anticipated attendance of some 3,000 messengers and visitors.

Many outstanding Christian leaders will highlight the program. Dr. Hyman Appelman, internationally known evangelist and director of the 20th Century Crusade for Christ, will speak five evenings of the conference. Dr. Appelman has just returned from a very successful campaign in Guatemala. Dr. Charles E. Fuller, director of the "Old Fashioned Revival Hour," one of the country's oldest religious radio programs, will speak on the last day of the conference.

Dr. Bob Jones, Jr., president of Bob Jones University, will speak on Friday and Saturday. Dr. John R. Rice, editor of the *Sword Of The Lord,* will also speak for two days. Miss Eugenia Price director of the radio programs "Unshackled" and "The Way Out," will also be on the program. Miss Price is the author of the recent book *The Burden Is Light* which is an autobiography of her life. Dr. Fred Schwarz from Australia will lecture on Christianity and Communism.

Hosts for the convention are Dr. William H. Murk and Temple Baptist Church. The 101 churches associated with the Minnesota Baptist Convention will also be state hosts.

Participating in the annual sessions will be the Conservative Baptist Association of America, Conservative Baptist Fellowship, Conservative Baptist Foreign Mission Society, Conservative Baptist Home Mission Society.

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Rev. George L. Ford, Associate Executive Director, 108 N. Main St., 9 Smith Block, Wheaton, Illinois.

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Christian Day Schools
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Mr. Mark Fakkema, Secretary, 10201 State Street, Chicago, Illinois.

Evangelical Action
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Evangelism
Dr. Paul S. Rees, 810 South Seventh Street, Minneapolis 4, Minnesota.

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Women's Fellowship
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Laymen's Council
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Southwest—Dr. Walter L. Penner, 5603 N. Figueroa Street, Los Angeles 42, California.

Upper Mid-West — Hospitality House, 902 Hennepin Avenue, Minneapolis 3, Minnesota.

Mid-West—Rev. Gerald Overholt, Director, 542 South Dearborn Street, Chicago 5, Illinois.

Northwest—Rev. Wilmer N. Brown, Director, 423 Park Building, Portland 5, Oregon.

International Relations
Dr. J. Elwin Wright, Executive Secretary, 120 Tremont Street, Boston 8, Massachusetts.

Orthodox and Liberal Quaker Meetings Unite

PHILADELPHIA—After 128 years of separation, the Arch Street and Race Street Yearly Meetings of Friends have united as a single Philadelphia Yearly meeting which will have a rather nondescript doctrinal status.

The union was consummated by the two historic Quaker bodies at a joint 275th annual session at the Arch Street Meeting House. The action was unanimously adopted by more than 1,000 members of the two Meetings, which first gave endorsements in the form of "uniting minutes" at their separate business sessions.

The first Philadelphia Yearly Meeting was organized at Burlington, N. J., in 1681. William Penn, the Quaker founder of Philadelphia and of the Commonwealth of Pennsylvania, took an active part in the 1683 meeting. For seventy-five years meetings alternated between Burlington and Philadelphia.

The split into two separate Yearly Meetings came in 1827 because of differences in doctrine, discipline and dress. For years, the Arch Street body, the stricter of the two plain sects, was known as "Orthodox," and Race Street, the more liberal, as "Hicksite" after a leader named Hicks who was a Unitarian in his belief.

In the passing of years the differences became minor, although the books of discipline and administrative procedures had some variations. A joint committee was named in 1950 to draft the plan of organic unity and a common Book of Faith and Practice.

REFORM

To Study Alcoholism In California School

LOMA LINDA, Calif.—The sixth session of the Institute of Scientific Studies for the Prevention of Alcoholism will be conducted here, July 11-22, according to announcement by W. A. Scharffenberg, chairman of the Board of Directors.

Dr. Winton H. Beaven, formerly of the University of Michigan, associate secretary of the National Committee for the Prevention of Alcoholism, will serve as the director of the Institute.

An outstanding program, consisting of lectures, forums, and field trips, has been planned for the sixth session. The lectures will be devoted to a scientific presentaiton of the psysiological, neurological, psychiatric, social, economic, moral, legal, and educational aspects of the alcohol problem. Visits to the Norwalk State Hospital, the program under the auspices of the Los Angeles Police Academy, and the visits to the Los Angeles courts, will correlate with and supplement the lectures presented at the Institute. As the trend in modern medicine is toward prevention rather than mere curative procedures, emphasis will be placed on a practical discussion of public health, religious, and educational measures that will effectively prevent the rise and spread of alcoholism.

The Institute of Scientific Studies is conducted under the auspices of the National Committee for the Prevention of Alcoholism.

PARISH

Honor Oswald Smith On 25th Anniversary

TORONTO, Ont.—Dr. Oswald J. Smith celebrated his twenty-fifth anniversary as pastor of The Peoples Church, on March 27.

Dr. Smith founded The Peoples Church in 1930 and from that day to this it has progressed in an unusual manner. The auditorium seats 1,700 people comfortably and every Sunday night it is packed to capacity. The greatest problem of The Peoples Church is accommodation for the crowds.

During the past twenty-five years Dr. Smith has emphasized two things, primarily—evangelism and worldwide missions. Every year a number of special evangelistic campaigns are conducted by the world's most outstanding preachers. Almost all of the best known evangelists of the world have preached from the pulpit of The Peoples Church, including such men as Gipsy Smith, Billy Graham, R. G. LeTourneau, Harold Ockenga, General Sir Arthur Smith, Alan Redpath, Graham Scroggie, and Paul Rader, and literally scores of others.

The Peoples Church is known around the world primarily for its missionary work. In the past twenty-five years the congregation has contributed $2,754,000 toward the missionary enterprise and now provides the "personal" support of 365 full-time missionaries on forty different fields of the world. In 1954 the missionary giving of the 3,000 adherents of The Peoples Church amounted to $280,423. During the same year the local operating budget of the Church was $39,000.00. The total income for all purposes during the past twenty-five years has been $3,562,000.

In addition to his work as Pastor of the Church, Dr. Smith has carried on an aggressive evangelistic ministry around the world, preaching in such famous churches as Spurgeon's Tabernacle and Westminster Chapel, London; the Moody Church, Chicago; Park Street Church in Boston and almost every country of the world, including Great Britain, Europe, Asia, Africa, the East and West Indies, Alaska, Mexico, the Solomon Islands, Australia, New Zealand, Canada and the United States.

As an author Dr. Smith has written more than a score of books which have had a circulation of more than a million copies in a dozen different languages. Dr. Billy Graham says, "His books have been used of the Holy Spirit to sear into the very depths of my soul and have had a tremendous influence on my personal life and ministry."

As a poet and hymn writer he has written over 600 hymns, poems and gospel songs, including such world famous numbers as "Then Jesus Came," "God Understands," and "The Glory of His Presence." That is why such famous hymn publishers as Homer Rodeheaver speaks of him as "the world's greatest living hymn writer."

As a radio preacher, Dr. Smith has been on the Air from The Peoples Church since 1930 and is now broadcasting over a network of thirty-eight stations from coast to coast and throughout the world.

—EDUCATION—

Mennonite Brethren Plan $585,000 Project

UPLAND, Calif.— Plans to develop a new campus for the Pacific Bible Institute, as well as a junior college and a seminary have been announced by officials of the Pacific District Mennonite Brethren Conference.

A. A. Schroeder of Reedley, the chairman of the board of trustees, said an unofficial estimate of the total investment has been set at $585,000.

The district conference recently purchased fifty-three acres of undeveloped land for $160,000.

The tentative plans call for setting aside twenty acres for the institute campus and three acres for the church. The remaining acreage will be subdivided for the erection of houses.

The board chairman said both the campus and the church will be developed progressively. The first campus units will be used to house the institute, but later will be enlarged to accommodate between 500 and 600 students.

Likewise, the first units of the church plant probably will be Sunday school buildings. Construction is expected to begin this summer.

Southwestern Baptist Seminary Is Expanding

FT. WORTH, Tex.— Trustees of Southwestern Baptist Theological Seminary, in their semi-annual meeting here, authorized taking bids for construction of two wings to the Memorial Building and approved the 1955-56 budget of $1,958,238. One of the wings of three floors will house the School of Theology, and the other will more than double the size of Fleming Library. The budget as adopted includes two phases, $1,054,238 for expansion and $904,000 for operating expenses. The former includes projects other than the two wings of Memorial Building. Final plans for the additional project have not been approved. Dr. Robert E. Naylor, Fort Worth, Tex., is president of the trustees. Dr. J. Howard Williams is seminary president.

Biblical Research Society Plans Silver Anniversary

LOS ANGELES— The Biblical Research Society will celebrate its silver anniversary in June. Founded by Dr. David L. Cooper and organized in June, 1930, it was incorporated under the laws of the State of California in November, 1931.

Its silver anniversary brochure, now being prepared, will tell—largely in pictures—the stirring story of the Society's gradual but constantly increasing growth from its inception until the present day, when it has reached world-wide proportions in its effective literary ministry of giving the Word of God " . . . to the Jew first and also to the Gentile."

Plans are being made for an Anniversary Bible Conference to be held at BRS headquarters, here during the week of June 12 through 19.

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Church School Pupils Burn Obscene Comics

CHICAGO — (RNS) — Stacks of objectionable comic books were burned in a ceremony attended by the 86 pupils of Chicago Christian Academy, an Assembly of God elementary school.

Sam Ventimiglia, 10, a fifth grader, led the student body in a pledge as they stood around the fire:

"Do you fellow-students believe that comic books have caused the downfall of many youthful readers?"

In unison, the pupils replied:

"We do."

"Do you believe that you will benefit by refusing to indulge in the reading of comic books?"

Students: "We do."

"Then let us commit them to the fire," Sam intoned.

Rev. Devore Walterman, a school board member, explained that he had discussed the harmful effects of some comic books at a chapel service three weeks before.

"The children felt they would like to gather up these books and burn them," he said.

Aramaic New Testament In Library of Congress

WASHINGTON, D. C.—(RNS)—A 1600-year-old Aramaic manuscript, said by several biblical scholars to be the oldest known copy of the New Testament, went on special display at the Library of Congress here.

Public exhibit of the manuscript, the first since it was brought to America in 1930, was arranged by the Aramaic Bible Foundation, a non-profit interdenominational organization. The Foundation is seeking a fund of $1,500,000 to purchase it from Norman Yonan, its owner, and donate it to the Library of Congress.

The Yonan Codex was described to newsmen by Dr. John Shapley, professor of archeology at Catholic University of America here, and an authority on the Aramaic language.

"It is a manuscript of the whole New Testament in Christian Aramaic, commonly called Syriac," he said. "The Codex is in excellent preservation; there are only a few leaves missing at the beginning and at the end, as is to be expected from ordinary wear and tear. The script is in the early

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form known as Estrangela, and on the basis of its specific characteristics (paleography) the manuscript is dated between the fourth and fifth centuries."

He said the vellum manuscript consists of 227 leaves (folios) measuring about 9 inches by 7 inches, and written legibly in black ink, now somewhat brownish in part. Titles and descriptions of books are in red ink. The handwriting is uniform and very skillful, evidently the work of one scribe, Dr. Shapley said.

The manuscript, he explained, was written as the then whole New Testament, excluding Revelation and four short Epistles, Peter II and III, John and Jude.

"The full significance of the Yonan Codex," he said, "will only become apparent through the future research that may be done upon it by New Testament scholars."

EVANGELISM

Child Evangelism Carries Conferences to the People

PACIFIC PALISADES, Calif. — "Bringing the conference to the people" is the idea behind the four conferences to be held by the International Child Evangelism Fellowship this spring. Four identical conferences are being held in Oakland, Calif., April 18 to 22, Dallas, Texas, April 25 to 29, Decatur, Ill., May 2 to 6 and Roanoke, Va., May 9 to 13.

Featured at the conferences are a traveling team headed by International Director Franklin F. Ellis and including V. F. Anderson, missions secretary, Roy Mathison, publicity specialist and Ruth Turnwall, ICEF Institute teacher and registrar. Miss Turnwall is presenting visual aids devised by members of the Fellowship throughout the world.

Highlighting the conferences are the quadruple premiere of the film *Man of Deliverance* with Frances Bennett and produced by Great Commission Films. Miss Bennett, teacher of teachers at the Moody Bible Institute, has long been known as "Miss Child Evangelism."

In each city the devotional note is being supplied by a local Bible teacher. In Oakland, Rev. James Nelson of the First Baptist Church of Stockton, in Dallas, Dr. John F. Walvoord of Dallas Theological Seminary, in Decatur, Dr. J. Allen Blair of Memorial Presbyterian Church of St. Louis are the special speakers.

Members of ICEF conduct Good News Clubs for children in over a thousand cities in the United States. Over 551 directors train teachers in the United States, and there are a hundred and fifty-one ICEF missionaries in sixty-three countries.

Norway's Primate Invites Dr. Graham

OSLO—American evangelist Billy Graham has been officially invited to visit Norway by Bishop Johannes Smemo of Oslo, Primate of Norway, and his predecessor, Bishop Eivind Berggrav.

The action virtually assures plans for the evangelist to stage a four-to-five day campaign in Norway next June, since Dr. Graham earlier had indicated his willingness to come to this country if all its Churches participated in the invitation.

A comminttee appointed by the Evangelical Alliance, representing most of Norway's free Churches, has been working for some time on plans for a Norwegian crusade by the American preacher.

Committee officials said that, since Oslo had no indoor auditorium large enough to handle the anticipated crowds, the rally probably will be held at the Bislet sports arena which can accommodate up to 30,000.

Theologian Says Graham Fails to Meet Real Need

MONTREAL, Que.—(RNS)—Evangelist Billy Graham's crusade in Scotland hardly goes deep enough to meet the real needs of the time, Rev. Dr. Sir George MacLeod, noted liberal Scottish theologian, declared in an interview here.

"The fundamentalism of Dr. Graham ill accords with the work the Church has done these past fifty years in relationship with science," he said.

"His social escapism hardly gears into the real pressures of our world, while his authoritarian methods have their counterpart in a wrong trend in our social future."

Dr. MacLeod is founder of the famed Iona Community.

MISSIONS

Need for Reappraising Missionary Attitudes

ST. PAUL, Minn.—Need for reappraising many of the missionary attitudes of past generations was found by Dr. H. L. Turner, New York, president of the Christian and Missionary Alliance, after visiting stations around the world.

Stopping here en route from the west to New York where he completed his circuit of the globe, Dr. Turner revealed he will make recommendations for "marked changes" in some aspects of the Alliance's world mission at the denomination's annual delegate council in Philadelphia, May 11-17.

"We are going to need a different type of missionary in the future," he said. "That means that even our methods of training and preparing missionary candidates may be revised."

Risking being misunderstood by others in the "conservative" theological and missionary tradition, Dr. Turner said the drastic world situation makes the "national church" the vital key to Christian witness and progress in countries unfriendly to the Western world.

Dr. Turner said he meant that individual missionaries have often gone into their fields in the past with the sole emphasis upon soul-saving of individuals. He stressed that the current world challenge may demand concentration upon the development of national churches which can survive and witness after the white missionary has been forced to leave.

"The white missionary can no longer take the attitude of a lord among the 'poor heathen,'" Dr. Turner said, "because of the growing insistence on the part of the natives to be treated as equals.

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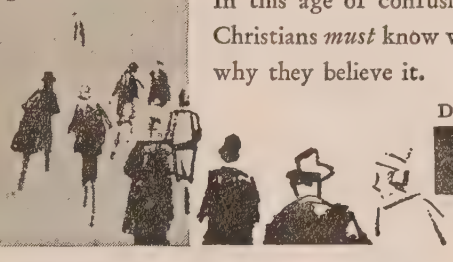

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"Thus, many missionaries are going to be faced with the question of whether they will adapt to the new situation —or get out."

The Holy Scriptures In 1,084 Languages

NEW YORK.—Some part of the Bible has been published in 1,084 languages and dialects as of December 31, 1954, according to a statement issued by the American Bible Society.

Languages in which the whole Bible has been published, 206; languages in which a complete Testament has been published, 260; languages in which at least a Gospel or other whole book has been published, 618; total languages in which some part of the Bible has been published, 1,084.

Six languages last year received the whole Bible for the first time: Africa (Ndonga, Ngala, and Ruanda); Maltese; Sindhi (Pakistan); and Cambodian.

New Testaments were published for the first time in: South America in Aymara (Peru) and Ecuadorean Quechua. Africa in Baouli, Dyerma, Kipsigis, Ngambai, Red Bobo. Malo (New Hebrides). Kui Khondi (Orissa State, India).

Scriptures were published for the first time in 1954 in Bandi, Liberia; Bobo: Red, French West Africa; Kom, Assam; Tagaba-oa, a Philippine Island dialect and in three Peruvian dialects: Ayacucho Quechua, Junin Quechua and Shipibo.

There are some eighty additional languages in which short passages or collections of passages have been published, but in which no complete book of the Bible has appeared.

—ASSEMBLIES—

Moody Plans Summer Conferences in July

CHICAGO.—Two conferences are planned by Moody Bible Institute, Chicago, this summer. One will be at Montrose in the Blue Ridge Mountains of Pennsylvania, July 2-10, and the other will be the Winona Lake (Indiana) Bible conference, July 17-24. Both conferences are sponsored by the 25,000-member Moody Alumni Association, Rev. Herbert Lockyer, Jr., executive secretary.

Among the speakers at the Winona Lake Conference will be: Dr. Torrey Johnson, Chicago evangelist; Dr. J. Allen Blair, Memorial Presbyterian Church, St. Louis, Mo.; Rev. Malcolm Cronk, Wheaton Bible Church; Rev. Roy J. Davis, field director for Nigeria, Sudan Interior Mission; Dr. Harry McCormick Lintz, evangelist of Redlands, Calif.; Rev. Sam McDill, Christian Fellowship Church, Hammond, Ind.; Rev. Vernon Mortenson, assistant general director, The Evangelical Alliance Mission; Rev. George Sweeting, artist and evangelist of Ridgewood, N. J.; Dr. Vincent Brushwyler, general director, Conservative Baptist Foreign Mission Board; Dr. Walter Wilson, Central Bible Church, Kansas City, Mo.

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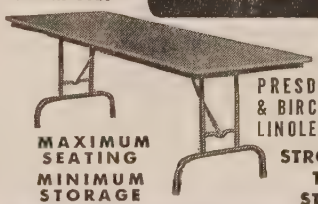

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PRESS

Southern Baptists Papers In Big Circulation Gain

NASHVILLE, Tenn.—Combined circulation of Southern Baptist state papers has reached 1,157,444 or more than six times what it was in 1940. The figures are given in a report prepared here for the Southern Baptist Convention's annual meeting at Miami, Fla., May 18-21.

The report was compiled by a special committee on state paper circulation headed by Dr. Louie D. Newton of Druid Hills Baptist church, Atlanta, Ga., former Convention president.

Largest circulation of any of the twenty-two state papers in the Convention was reported by the *Baptist Standard* of Dallas, Tex., which has 286,170 subscribers—or nearly 100,000 more than the total of all Southern Baptist papers fifteen years ago.

Second largest is the *Baptist Courier* of Greenville, S. C., with 89,850. Next in order are the *Baptist Record* of Jackson, Miss., with 86,317 and the *Christian Index* of Atlanta, Ga., with 82,330.

Press Centennial for Augustana Lutherans

MINNEAPOLIS, Minn. — (RNS) — The Augustana Lutheran Church will observe the centennial of its publication work this year by erecting a $250,000 addition to its Augustana Book Concern at Rock Island, Ill.

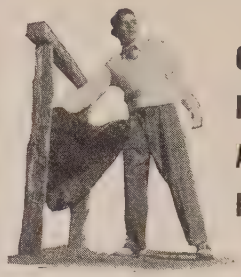
This was announced by Dr. Clifford Ansgar Nelson, St. Paul pastor, who is president of the concern's board of directors. He also reported that the concern had a gross income in 1954 of $1,350,500—an increase of nine per cent over 1953.

The denomination's publication work began in 1855 when Dr. T. N. Hasselquist published a catechism and a song book in a print shop in his Galesburg, Ill., home.

Four years later the Swedish Lutheran Publication Society was organized and was in charge of the synod's publication work. The office was housed in the basement of a Chicago church. When it was destroyed by fire, the publication business was abandoned in 1874.

Fifteen years later the Augustana Book Concern was founded and began operations in a small frame building in Rock Island. This building was replaced by a three-story fireproof structure in 1898, and the plant was doubled in size by the construction of an annex in 1912.

In addition to tracts, programs, pamphlets and church school text books, the concern published ten new books in 1954. Several other books have been reprinted in new editions.



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—WORLD-WIDE—

Baptists Complete Program For World Congress in July

WASHINGTON, D. C.—(RNS)—Arrangements for the Golden Jubilee World Baptist Congress, to be held in London, Eng., July 16-22, were completed by the Congress' planning committee at a meeting here.

Theme of the assembly will be Hebrews 13:8: "Jesus Christ, the same yesterday, and today, and forever."

The Congress will be officially opened with welcoming addresses by Rev. Henry Cook, president of the Baptist Union of Great Britain and Ireland; Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, on behalf of the British Council of Churches of which he is president; and Dr. F. P. Copland-Simmons, moderator of the Free Church Federal Council.

Dr. Louis D. Newton, pastor of Druid Hills Baptist Church, Atlanta, Ga., also will participate in the opening ceremony at which Rev. Lawrence A. North of Wellington, New Zealand, will deliver the keynote address. His subject will be "The Changeless Christ in a Changing World."

American evangelist Billy Graham, who is an ordained minister of the Southern Baptist Convention, will close the Congress with a sermon to a mass rally in the 50,000-seat Arsenal Football Stadium.

Expected to attend the sessions are 3,200 delegates from the USA and nearly 4,000 from 60 other countries in which Baptist churches are maintained. According to the planning committee, a total of 18,000,000 of the world's 21,000,000 Baptists live in the United States.

The Congress will commemorate the 50th anniversary of the founding of the World Baptist Alliance in London on July 17, 1905. The last Baptist world meeting was held in Cleveland, O., in 1950.

Regular sessions will be held in London's Royal Albert Hall which has a seating capacity of 6,000. Overflow audiences will be accommodated in Westminster Central Hall nearby.

Dr. F. Townley Lord of London, president of the Baptist World Alliance, will preach at the assembly's Sunday worship service and Dr. C. Oscar Johnson of St. Louis, Mo., a former Alliance president, will preside.

Some Lutherans Propose South India Church Tie

BANGALORE, India —(RNS)— Establishment of pulpit and altar fellowship between the Church of South India and this country's Lutheran Churches was recommended by a joint theological commission at a three-day meeting here.

It was proposed that participating churches "recognize one another as believing in preaching the essentials of the Christian faith in obedience to the Scriptures and as duly ministering the Sacraments according to Christ's ordinance, and thus corporately within the one holy Catholic and apostolic Church."

A qualification was added that neither Church would be "committed to acceptance or approval of every teaching or practice of the other."

The commission adopted a statement on "The Doctrine of the Lord's Supper." But delegates of the mission and daughter Church of the Lutheran Church-Missouri Synod said further theological discussion with the CSI was necessary before they could concur in this statement.

The Church of South India was formed in 1947 through a merger of Anglican, Methodist, Presbyterian, Congregational and Reformed bodies,

World Council Will Meet in Australia

GENEVA— The World Council of Churches' executive committee has accepted an invitation to hold its first 1956 session near Sydney, Australia, Feb. 6-10 next year. This was announced here by Dr. Robert C. Mackie, associate general secretary of the World Council.

He disclosed that the invitation had been officially extended by the Aus-

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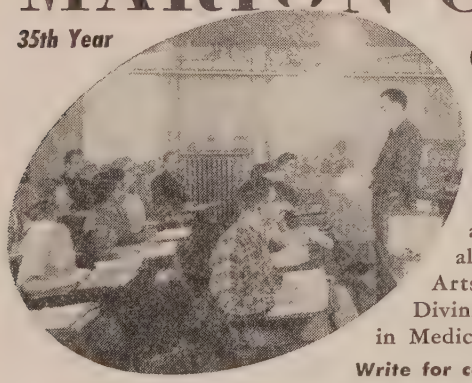

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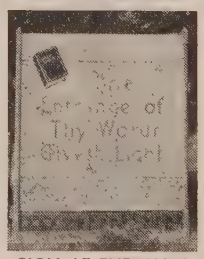

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tralian Council for the World Council of Churches and that Archbishop Howard W. K. Mowll, Anglican Primate of Australia, had offered the committee the use of Gibulla Conference Center, thirty miles from Sidney, as the meeting site.

The executive committee meets twice yearly. In addition to its chairman and vice-chairman, the committee is composed of 12 members and seven ex-officio members, the latter being the World Council's six presidents and its honorary president, Dr. George K. A. Bell, Anglican Bishop of Chichester, Eng.

The chairman is Dr. Franklin Clark Fry of New York, president of the United Lutheran Church in America.

Church-State Separation Is Possible in Argentina

BUENOS AIRES— *Critica,* afternoon daily newspaper here, proposed that Church and State be separated in Argentina. It is widely believed that this means beginning of a government-favored drive for separation of church and state.

The paper made the suggestion in a statement accompanying its page one reprint of an editorial bitterly attacking the Roman Catholic bishops as "shameful and worn-out oligarchy."

The editorial, headed "Crocodile Tears," appeared earlier on the front page of the semi-official *Democracia.* It was regarded as the Peron administration's reply to a personal letter issued by the hierarchy.

Read in all Catholic churches, the letter protested the government's anti-Church campaign and its various restrictions on Catholic activity.

Democracia's editorial, which denied every statement in the pastoral, called the hierarchy "one of the worst and most insidious enemies encountered by Peron in his task of rehabilitating the working class."

"These cardinals, archbishops, and bishops who today shamefully claim virtues to which they are not entitled were hidden accomplices in this exexploitation (of workers) because, instead of arising like Christ in defense of the humble, they preached a shameful and cowardly resignation among them," the editorial said.

The paper charged that the hierarchy had fought "furiously" but ineffectively against establishment of the Eva Peron Foundation, nationwide charity organization, by the President's late wife.

It also said the bishops "even embraced Communists" in combating President Peron's current program for student organizations.

Answering the pastoral letter's complaint that outdoor religious processions and meetings had been banned, *Democracia* declared the celebrations actually were fronts for political meetings and thus violated the law.

The bishops had protested that while the regime was restricting Catholic activity it was permitting proselytizing by non-Catholics. *Democracia* replied that freedom for all religions was guaranteed in Argentina.

The pastoral charged that Catholic programs were barred from radio stations, saying that the stations, commercial enterprises, had only rejected Church demands for free time.

To the bishop's protest against dismissal of priests from teaching jobs, *Democracia* retorted that the government had specifically prohibited the appointment of priests as professors of religious education and that the Church had violated this ban by deceit.

The bishops responsible for this deceit, the paper said, should have been discharged.

Moscow Is Courting USA Baptist Leaders

NEW YORK— Three United States Baptist leaders have been invited to preach in Moscow by officials of the All-Soviet Council of Evangelical Christians.

Baptist spokesmen here verified receipt of the invitations but said no decision had yet been made on their acceptance. They added, however, that if the bids were accepted it would mark the first time since before World War I that U.S.A. Baptist clergymen had filled Russian pulpits.

The invitations were extended to Dr. V. Carney Hargroves of Philadelphia, president of the American Baptist Convention; Dr. Theodore F. Adams of Richmond, Va., a Southern Baptist Convention minister and member of the Baptist World Alliance's executive committee, and Dr. J. H. Jackson of Chicago, president of the National Baptist Convention, U.S.A., Inc., a Negro body.

Signing the letter of invitation were Yakov (Jacob) I. Zhivkov, chairman of the All-Soviet Council, and Alexander Karev, its executive secretary, who met the American churchmen, along with three liberal USA Quakers, at a conference in Rejerasen, Sweden, last August. That gathering was a "fraternal and fellowship" meeting of Baptists and Quakers from the USA, Great Britain and the Scandinavian countries.

American Quakers who attended the meeting were Dr. Cecil Hinshaw of Gonic, N. H., and Mr. and Mrs. Robert Yarnow of Philadelphia. A spokesman from the American Friends Service Committee, which frequently uses Dr. Hinshaw as a speaker and writer, said no similar invitation had been received by any of the trio.

British Baptist leaders who attended the meeting in Sweden are understood also to have been asked to preach in Moscow. They are Dr. F. Townley Lord of London, president of the Baptist World Alliance; Dr. Walter O. Lewis, the Alliance's association secretary; and Dr. Ernest Payne, secretary of the Baptist Union of Great Britain and Ireland.

Late last June these three attended the annual meeting of the All-Soviet Council in Moscow and later made a two-week tour of other Russian centers.

Mennonite Youths Join Peru Project

AKRON, Penn.— Five more Mennonite young men have been made available by the Mennonite Central Committee to aid in the development of the R. G. LeTourneau colonization project in the eastern jungles of Peru.

A farewell-dedication service for these youths held in Lancaster, Penn., April 1 was addressed by Mr. Le-

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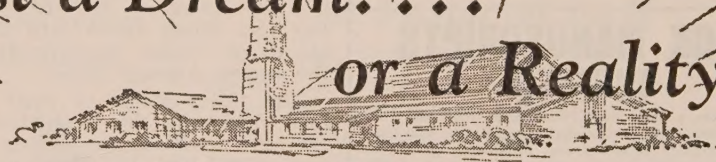

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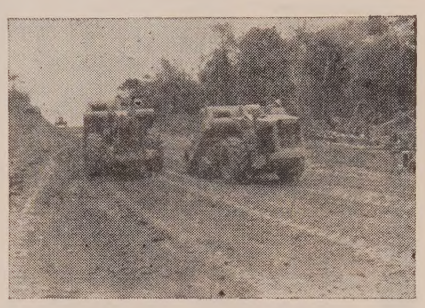
In return for the construction of 30 miles of road, the Peruvian government has granted nearly one million acres of land to Mr. LeTourneau for a comprehensive colonization project. Plans are to develop portions of this land and make it available to colonists both from Peru and other parts of the world.



TAMING THE JUNGLE

LeTourneau bulldozers drive a road through colonization project in Peru.

This Peruvian undertaking by Mr. LeTourneau is intended to be a means of benefiting undeveloped areas of the world with private capital. And while carrying out this business venture, the Christian personnel employed by the LeTourneau organization are using their work as a means of testifying to the efficacy of the Christian Gospel. Sunday services are conducted for the natives and child evangelism classes are taught.

The project is situated in the area of the confluence of the Pachitea and Ucayali Rivers in eastern Peru. The Pachitea River flows into the Ucayali River, which in turn flows into the upper Amazon River.

The thirty miles of road built by LeTourneau is the first stretch of a 180-mile roadway connecting the project with Lima, the Peruvian capital.

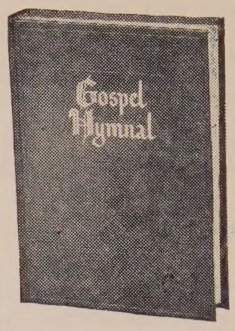
Japanese Plan World Council Affiliation

TOKYO— Steps towards affiliation with the World Council of Churches were approved by the National Christian Council of Japan at its annual meeting here.

Such affiliation probably will be on a consultative basis. The World Council's central committee has invited the participation of national councils in various countries on this basis.

Two of the four constituent members of the National Christian Council already are members of the World Council. They are the United Church of Christ in Japan (Kyodan) and the Episcopal Church in Japan. The other NCC members are the United Lutheran Church in Japan and the Japan Baptist Church (Shin Sei Kai).

Evangelicals in Japan are organized in separate national bodies which include at least half of the Protestant mission work in the land.



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Rev. Frank Christie, Delavan Assemblies of God, Buffalo, addressing the men of the Sunshine Mission, Seneca Street, March 22. Since the beginning of the year upwards of 7,000 meals have been served, 80 men have sought, and were given shelter, and 63 have found Christ. Brethren, pray for us!

PERSONALIA

Edwin S. Johnson of Grace Chapel, Havertown, Pa., will spend three months visiting the church's forty missionaries in Kenya, Northern Rhodesia, the Congo, Nigeria, Liberia and South Africa. He will join Austin Paul in several weeks with PTL's Jubilee Evangelism Advance in the Congo.

Edward John Carnell will be inaugurated as the second president of Fuller Theological Seminary on May 17. FTS has scheduled its annual commencement services the same week with Dr. Harold John Ockenga delivering the address.

Mark Collis, minister emeritus of Broadway Christian Church, Lexington, Ky., passed to his reward at the age of 103. Dr. Collis built one of the greatest congregations in his communion and stood boldly for the evangelical faith. When the battle between liberalism and orthodoxy was joined in the College of the Bible and Transylvania University, he resigned as chairman of the Board of the former institution rather than condone liberalism in the faculty.

Richard V. Clearwaters of Fourth Baptist Church, Minneapolis, Minn., upon the completion of fifteen years in this pastorate, was presented with an airplane tour of Europe, Africa and the Near East. Mrs. Clearwaters accompanies him.

Roger Malsbary, director of Indianapolis Youth for Christ for twelve years, has joined the Wheaton College administrative staff as field representative for Indiana, Ohio and Michigan.

M. R. DeHaan, director of the coast to-coast "Radio Bible Class," will deliver the address at Dallas Theological Seminary's commencement May 10. Dr. James B. Crichton, president of Mid-South Bible Institute, Memphis, will preach the baccalaureate sermon.

Stephen W. Paine, president of Houghton College, will be the speaker for the baccalauerate and commencement program at Miltonvale Wesleyan College.

John Reimer, systems manager of the American Bible Society for the past four years, has been elected an officer of the Society. Mr. Reimer's work has been recognized through articles in *Systems* magazine and DMAA Research Report.

C. F. Derstine, pastor of First Mennonite Church, Kitchener, Ontario, Canada, will give the commencement address at Moody Bible Institute, Chicago, June 10.

Philip E. Armstrong, executive secretary of the Far Eastern Gospel Crusade, is on a trip to the Far East to visit the 127 missionaries now serving under the Crusade. His itinerary includes one week in Hawaii, seven weeks in Japan, one week in Okinawa and seven weeks in the Philippine Islands.

T. T. Shields, pastor of Jarvis Street Baptist Church, Toronto, Ontario,Canada, passed to his reward last month. Dr. Shields, who stood valiantly for the evangelical faith, was often a controversial figure. He was the outstanding leader of the forces of the ACCC and ICCC in Canada.

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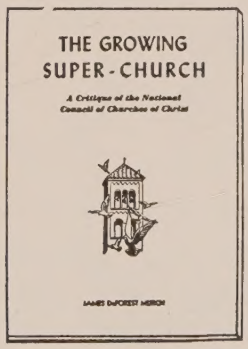

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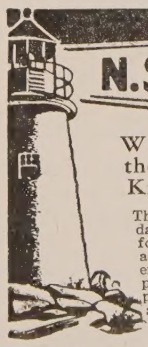

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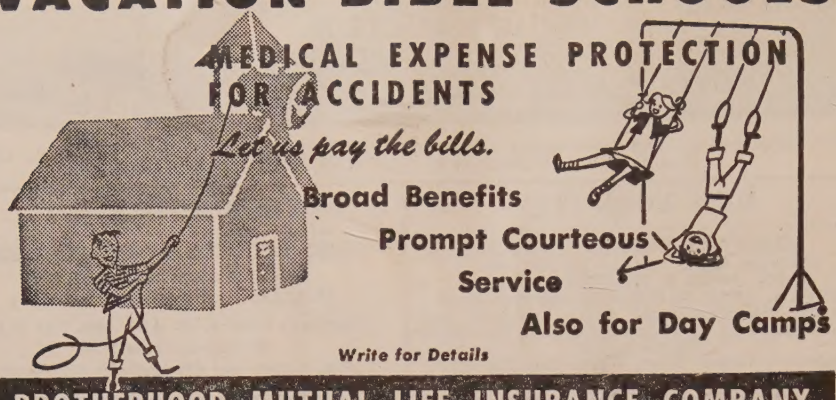

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SINCE 1900

Readers Say

(Continued from page 2)

". . . at the tower of Babel, God dispersed them." The passage to which he refers reads thus: ". . . the Lord did there confound the language of all the earth" (Gen. 11:9). The passage has nothing to do with marriage and nothing to do with the races; how can it prove anything about the "mongrelizing of all races into one"?

The second objection has to do with passages which prohibited the marriage of Israelites with ungodly members of ungodly nations, but which Lindsey has extracted from their contexts and introduced into interracial contexts. In this way he cites Deut. 7:3, which contains the prohibition, "Neither shalt thou make any marriages with them . . ." What is the antecedent of the pronoun "them"? Verse 1 gives the list: Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites. These were not seven *races*, with which a race of Jews was not to "mongrelize"; they were seven *nations* whose iniquity was a stench in the nostrils of God and whom it was His will to destroy utterly. Lindsey cannot be right in making this teach against racial intermarriage, for it does not even mention races. Instead, it teaches just what Paul told us in a later day: "Be ye not unequally yoked together with unbelievers . . . what part hath he that believeth with an infidel?" (II Cor. 6:14, 15). Certainly a believer is not to marry an unbeliever of any race.

I must object also to the treatment afforded Joshua 23:12 and 13. The passage is the solemn warning of the dying Joshua against turning from the Lord ("Take good heed . . . unto yourselves, that ye love the Lord your God") to the ways of the heathen nations ("That ye come not among these nations . . . neither make mention of the name of their gods, nor cause to swear by them, nor bow yourselves unto them"). Because marriage with ungodly members of these iniquitous nations would tend to the very evil against which Israel is being warned, Joshua commands and warns against such a course of action in the verses quoted by Lindsey. Note again that this has to do, not with races, but with heathen peoples. It is a commandment to guard spiritual purity, not to guard against what Lindsey terms "racial suicide." If marriage between an Israelite and a Canaanite is to be considered as racial "mongrelization," let us consider the blasphemous implication involved, for the Lord Jesus Christ was physically descended from just such a marriage in the case of Rahab.

The cases of Rahab and Ruth, both progenitors of the Lord Jesus, illustrate the principle which the Lord was teaching: there must be no marriage with an unbeliever, but in the case of a true believer, even a native of one of the accursed nations, marriage is perfectly right and good with such a one.

My objections add up to this conclusion: these passages do not in themselves teach that God has any instructions for us, one way or the other, regarding racial intermarriage. If there are passages which teach that such marriage is wrong, they must be found elsewhere.

It is not my purpose to discredit Pastor Lindsey nor to express disapproval of his article as a whole. It is not my purpose in any way to injure the unity of the Holy Spirit in Christ's body. I only plead that we all make it our business to interpret the Scriptures aright in all our use of it, "handling aright the word of truth" (II Tim. 2:15 ASV).

LOWELL A. BAILEY
Columbia, S. C.

Sorry, Brethren!

To the Editor:

The list of evangelical organizations in Chicago (in your April 1 issue) should have included the Baptist General Conference of America. Staunchly evangelical BGCA, with international offices on Chicago's north side, is a 50,000-member denomination with 75,000 Sunday school pupils; its own mission fields in Ethiopia, Japan, India, Philippines, Burma, Mexico, Alaska and Canada; a strong college and seminary (Bethel, St. Paul, Minn.); and a steadily growing publication ministry serving thousands of other evanfelicals besides its own constituency.

We deeply appreciate *United Evangelical Action* magazine.

DAVID OLSON
Editor, Sunday School Publications
Baptist General Conference of America
Chicago, Ill.